Pam.
China ‹ China › Government

Memorandum on Christian missions addressed by the Chinese government to the treaty powers, 1871.

Pam
China

China. Government

MEMORANDUM

ON

CHRISTIAN MISSIONS

ADDRESSED BY THE

CHINESE GOVERNMENT

TO THE

TREATY POWERS.

1871.

China

TIENTSIN:
THE TIENTSIN PRESS.
MDCCCXCII.

CIRCULAR OF THE CHINESE GOVERNMENT, 1871.

(TRANSLATED FROM THE FRENCH).

The object which the Powers and China had before them originally in signing the treaties was to establish a permanent situation which should ensure them reciprocal advantages and remove abuses. However, the experience of the last few years has demonstrated that not only do these Treaties not attain this desired end of permanency, but also that, up to the present time, they are difficult to carry into execution. Trade has in no degree occasioned differences between China and the Powers. The same cannot be said of the missions, which engender ever increasing abuses. Although in the first instance it may have been declared that the primary object of the missions was to exhort men to virtue, Catholicism in causing vexation to the people, has produced a contrary effect in China. (This regrettable result) is solely attributable to the inefficacy of the plan of action (followed in this matter.) It is, therefore, urgent that steps should be taken to remedy this evil, and to search for a satisfactory solution of the difficulty. In fact, this question is one bearing upon those which influence the leading interests of the peace of nations, as well as those of their trade, which are equally considerable. Wherever the Catholic missionaries have appeared, they have drawn upon themselves the animadversion of the people, and your Excellency is not ignorant that cases which have arisen during the course of several years embraced points of disagreement of every kind.

The first Catholic Missionaries who established themselves in China were called "literates" of the West. The greater part of the conversions took place at that time among respectable people. On the other hand, since the conclusion of the Treaties took place (1860) the majority of the converts are persons without virtue; so that religion, whose object is to exhort men to virtue, no longer enjoys any consideration. From that moment consciences have become a prey to uneasiness. The Christians have none the less continued, under the shadow of missionary influence, to mislead and oppress the people: thence arose renewed uneasiness, then quarrels between Christians and non-Christians, and, at last, disturbances. The authorities proceed to investigate the affair; the missionaries make common cause with the Christians, and support them in their insubordination against the same authorities. Thereupon the feeling of disquiet which pervades the people assumes greater proportions. Yet more: veteran rebels, beyond the pale of the law, amateurs in intrigue, seek a refuge in the Church, and lean upon

her influence in order to commit disorders. At this moment the animosity of the people, already deep, degenerates gradually into a hate which, at length, reaches its paroxysm. The people in general, unaware of the difference which exists between Protestantism and Catholicism, confound these two religions under this latter denomination. They do not grasp the distinction which should be made between the different nations of which Europe is composed, and give to Europeans the generic name of "men from without;" so that, when troubles break out, foreigners residing in China are all exposed to the same dangers. Even in the provinces where conflicts have not yet taken place uneasiness and suspicion will certainly appear among the people. Is not such a state of things of a nature to occasion a lively feeling of irritation, and, as a result, grave disorders? The difference which exists between the religions and the nationalities are truths which are still beyond the comprehension of the masses, in spite of the constant efforts which have been exerted in order to make them appreciate their nature. The Prince and the members of the Yamên, during the ten years in which they have been at the head of affairs, have been a prey to incessant anxiety. These precautions have been justified by the events at Tientsin, the suddenness of which was overwhelming. The proceeding against the functionaries (compromised) have been begun, the murderers have suffered capital punishment, an indemnity has been paid, and relief given; but, although the affair may to-day be almost settled, the Prince and the members of the Yamên cannot throw off the uneasiness which they feel. In fact, if this policy is the only one on which one can rely (to settle) the differences between Christians and non-Christians, it will become more precarious in proportion to the necessity there will be to recur to it oftener, and disorders like those of Tientsin will be repeated more terribly each time. If the matter is looked at under its present aspect, the question is, how is it possible to be on good terms and to live on either side in peace? It is not only to the hatred engendered by the suppressed animosities of the people, but decidedly also to the provocations of the Christians, that the conflicts on the missionary question which arise in these provinces must be attributed. If, on one side, these conflicts may have been brought about by the relative incapacity of the local administration, they can certainly also be attributed to the conduct of the high Chinese and European functionaries charged with the direction of affairs (affecting the two countries), who, knowing the want of conciliation in the attitude of the missionaries and Christians, show no good will in seeking for the means of remedying the evil.

With regard to the Europeans, they only aim at getting rid of the difficulties of the moment, without troubling themselves whether by so doing consciences are disturbed; to employ coercion is all that is thought of. On the other hand, the local authorities have only one object, that of bringing the matter to a close. Care for the future goes for nothing in this short-sighted policy. But if we seek, in concert with the Europeans, to secure

by efficacious means a really lasting understanding, we do not find among these latter the desire to found the discussion on equitable bases. When this discussion arises, they place before us unacceptable means which they wish to impose on us by force, in order to be able to put a stop to the matter. That is, in truth, not the good and true way to take care of the interests of the two countries. Anxious about the whole matter, and sincerely desirous that concord and peace should reign for ever between China and Europe, the Prince and the members of the Yamên are bound to seek the best means to secure this result. Their belief is, that there are ecclesiastics everywhere in Europe, and that their presence abroad is therefore without danger to good harmony. The maintenance of this happy state of things is, doubtless, due to the employment of certain means, and to the fact that ecclesiastics and Christians abstain from provoking conflicts. The Prince and members of the Yamên have heard that these same ecclesiastics, to whatever nationality they might belong, respected the law and customs of the country where they dwelt; that they were not allowed to constitute in them a kind of exceptional independence for themselves; and that the faults of every kind such as contraventions of the law, insubordination towards the authority of functionaries, abuses and usurpations of powers, acts prejudicial to the reputation of the people, and oppressive towards the people, which provoke its suspicions and its resentment, are there severely repressed. If the missionaries, before constructing the religious establishments in China and preaching their doctrine there, avoided making themselves odious to the principal men and people, the suspicions would disappear; to give place to a mutual confidence, concord would be permanent, one would not see churches destroyed, and religions attacked. If these same missionaries, in pursuit of their work, could inspire in the masses the conviction that their acts are not opposed to their teaching; if, remaining deaf to the instigations of the Christians, they avoided by denying themselves, all interference in the local administration, giving the support of their influence to arbitrary and oppressive acts which engender hatred among the notables and the people, they might live in perfect harmony with the people, and the functionaries would be in a position to protect them. Far different is the conduct of the persons who now come to China to propagate therein the Christian religion. From the information which the Prince and the Yamên have gathered (respecting the duties imposed on them by their priesthood), these persons found as it were among us an undetermined number of States within the State. How, under these conditions, can we hope that a durable understanding should be established, and to prevent the governors and the governed uniting against them in common hostility?

The Prince and the members of the Yamên are impressed with a desire to ward off from henceforth eventualities so menacing. In fact, they fear in all sincerity lest, after the arrangement of the Tientsin affair, the animosity of the ignorant Christians of the Empire should

take a more decided tone of insolent bluster, that the bitterness of the popular resentment should increase, and that so much accumulated bad feeling, causing a sudden explosion, should bring about a catastrophe. It would then be no longer possible for the local authorities, nor for the high provincial functionaries, nor even for the Tsung-li Yamên, to assert their authority. In the event of a general rising in China, the Emperor will be able to appoint high dignitaries to order them to assemble everywhere imposing forces; but the greatest rigour does not reach the masses, and where their anger manifests itself, there are persons who refuse to yield their heads to the executioner. Then, when the evil becomes irremediable, and when the wish we all have to preserve so great interests will no longer be effectual, the men who direct the international affairs of China and of Europe will not be suffered to decline the responsibility which falls on them. In short, in the direction of affairs, the important point in China as in Europe, is to satisfy opinion. If failing in this duty, oppression and violence are employed, a general rising will at last take place. There are moments where the supreme authority is disregarded. If the high functionaries of China and the Europeans on whom rests the responsibility of the affairs which now form the object of our anxiety, remaining unmoved spectators of a situation which threatens the greatest danger to the Chinese people, as well as to strangers, traders and individuals, make no effort to find a solution which may effectually remedy the evil, it will follow that it will be out of their power to deal in a satisfactory manner with the matters which interest the public. Consequently with the view of protecting the great interests of general peace, and of remedying the abuses above pointed out, the Prince and the Members of the Yamên have the honour to submit for your Excellency's examination, a plan of Regulation in eight Articles, which has also been communicated to the Representatives of other Powers.

Draft of Regulations.

Article 1.

The Christians when they found an Orphanage give no notice to the authorities, and appear to act with mystery: hence the suspicions and hatred of the people. In ceasing to receive children, the evil rumours which are now in circulation would at the same time disappear. If, however, there is a wish to continue this work, only the children of necessitous Christians must he received, and then the authorities ought to be informed, who would note the day on which the child entered, the name of its parents, and the day on which it left. It would also be necessary that power should be given to strangers to adopt these children, and then a good result would be arrived at. Lastly, when it is a question of non-Christian children, the high officials ought to give orders to the local authorities, who should select proper agents who could take all the measures which appeared suitable to them.

In China the laws which regulate orphanages are: that on the entrance and on the departure of the children note is made of the person who leaves them, or of the person who adopts them, of the declaration made to the authorities, and of the permission given to the parents to visit their children. When they have become bigger, they may be adopted by some one having no children, or taken back by the parents themselves, and then no matter in what religion they have been brought up, they return to the religions of their fathers. The child ought in everything also to be treated well. In exercising this work of charity, it becomes a most worthy work.

We have heard it said that in every country matters are conducted in this respect very nearly as in China. How does it happen that, once arrived in our country, foreigners no longer follow these customs? They take no note of the family to which the child belongs, and they do not give notice to the authorities. Once the child has entered the house other persons are not allowed to adopt it, nor are the parents permitted to take it back again, nor even to visit it. All this nourishes suspicions and excites the hatred of the people, and by degrees a case like that of Tientsin is arrived at. Although we have denied in a report all those rumours of the tearing out of eyes and hearts, the people, however, still preserve doubts on the subject, and even if we succeed in closing their lips we cannot drive away these doubts from their minds. It is this kind of uneasiness which gives rise to terrible events. It would be a good thing to abolish the foreign orphanages, and to transport them to Europe, where they could practise their charity at their ease: it would then belong to the Chinese to come to the aid of these children. Besides, in every province we have numerous orphanages, and yet the foreigners wish to lend us at any price an assistance of which we have not the slightest need. It is certainly with good intentions they thus act, but it is not the less true that their conduct produces suspicion and excites anger. It would be far preferable if each one exercised his charity in his own country, and then no lamentable event could arise.

Article 2.

Women ought no longer to enter the churches, nor should sisters of charity live in China to teach religion. This measure will only render the Christians more respectable, and will result in silencing evil rumours.

In China good reputation and modesty are most important matters: men and women are not even allowed to shake hands, nor to live together: there ought to be a kind of line of separation that cannot be over-stepped. After the Treaty full liberty was given to the Christians, and then men and women went together to church: hence rumours among the public. There are some places even where men and women are together not only at church but also in the interior of the house. The public looking at this in a light manner harbours suspicions, and thinks that things contrary to propriety take place.

ARTICLE 3.

The missionaries residing in China must conform to the laws and customs of China. They are not permitted to place themselves in a kind of exceptional independence, to show themselves recalcitrant to the authority of the Government and of the officials, to attribute to themselves powers which do not belong to them, to injure the reputation of men, to oppress the people, to asperse the doctrine of Confucius, by which they give ground for the suspicions, the resentments and the indignation of the masses. The missionaries must submit themselves, like everybody, to the authority of the local officials; and the Christian Chinese must, in every case, he treated according to the common law; with the exception of the expenses of theatrical solemnities and of the worship of local protecting divinities from which they are dispensed from contributing to, the Christians cannot escape the requisitions and forced labour, and are constrained to accept, like everybody else, the charges imposed by the local administration. With stronger reason they cannot refuse to pay, in their integrity, the land taxes and the rents, nor can the missionaries advise them and support them in infringing the common law. Cases for litigation between Christians and non-Christians are under the equitable jurisdiction of the authorities, and cannot be left to the patronage of the missionaries. The latter cannot keep away from the courts, Christians, prosecutors or defendants, which, in a trial, leads to delays and prejudices the parties interested. In the cases in which missionaries allow themselves to be mixed up in affairs beyond their province, the local authorities ought to send their verbal or written communications to the high provincial functionaries, who will refer them in their turn to the Tsung-li Yamên, in order that a decision may be eventually taken as to the repatriation of these same missionaries. In the cases where Christians in suits respecting matrimonial alliances or property in land plume themselves on their position of Christians to invoke the intervention of the missionaries, they will be severely punished by the authorities.

China honours the religion of Confucius; that of Buddha and of Tao, as well as the doctrine of the Lamas is also professed there. Therefore it is contrary to usage that the latter, although they may not be Chinese, should ignore the decisions of the Chinese authorities, by approving or blaming them. We hear it said that the missionaries in foreign countries are subject to the legislation of the country in which they live, and that they are forbidden to make themselves independent, to contravene the law, to usurp authority, to attack the character of people, or to prejudice them, or to arouse the suspicion and resentment of the people. Similarly the missionaries, who teach their religion in China, ought to submit themselves to the authority of the magistrates of this country; nevertheless they are vauntingly independent and do not recognise the authority of the officials. Do they not thus place themselves without the pale of the law? The Christians in China remain Chinese subjects, and are only the more constrained to remain faithful to their duties. In no

case can indifference be established between them and the rest of the nation. The Christians in the towns and in the country ought to live in good harmony with their fellow countrymen. Yet, in matters affecting the public when popular subscriptions are opened or forced labour required, they put forward their position as Christians to escape these burdens. They themselves create an exception (in their favour). How avoid that the rest of the nation accept this exception (against them)? Yet more, they refuse the taxes and forced labour, they intimidate the officials, they oppress those who do not belong to their religion. The foreign missionaries do not fully understand the situation: not only do they give an asylum to Christians who are guilty of crimes and refuse to deliver them up to justice, but they also consent to protect unjustly those who have only become converts because they have committed some crime. In the provinces the Missionaries make themselves the advocates before the local authorities of the Christians who have suits. Witness that Christian woman of Sze-chuen who exacted from her tenants payments of a nature which were not due to her, and ultimately committed a murder. A French bishop took upon himself to address a despatch to the authorities in order to plead for this woman and procured her acquittal. This deed aroused animosities among the people of Sze-chuen which have lasted to this day. In Kwei-chow, Christians who go to law style themselves Christians in the charge sheet ("acte d'accusation") with the sole view of gaining their cause. This is a well-known abuse. It happens also that two families being united by matrimonial ties, one is converted to Christianity, then compels the other who is not converted to break off the alliance. Among people of the same blood one has seen fathers and older brothers, after having been converted lay an accusation for non-fulfilment of family duties against their children and younger brothers, for the sole reason that these latter had refused to be converted. These acts are encouraged by the missionaries. Are not such practices of a nature to excite to the highest degree the popular indignation?

Article 4.

Chinese and foreigners living together ought to be governed by the same laws. For example, if a man kills another, he ought to be punished, if a Chinaman, according to the Chinese law; if he is a foreigner, according to the law of his country. In thus acting, order will reign; it matters little the manner in which the Chinese or foreigners treat the case; a punishment is all that is necessary. But that punishment once inflicted, they must not come and claim indemnities, and above all they must not seek the *soi-disant* abettor of the crime to exact from him a certain sum. It belongs to the local authorities to adjudicate on the differences which may arise between the Christians and the people. If it is a Pagan who has committed wrongs against a Christian, he ought to be punished more or less severely, according to the gravity of the fault; similarly if it is a question of a Christian accused by a Pagan. The official ought to adjudicate with the most perfect justice, and the greatest impartiality.

If a Christian conducts himself altogether contrary to the laws, the local authority takes evidence; and if some one accuses this Christian, the latter is seized and judged. But the missionaries must not then come forward to defend him, and to exculpate him. If the case arises of a missionary preventing a Christian giving himself up to the commands of the authority, the Christian alone ought not to be punished, but also the missionary, or at least he ought to be sent back to his own country.

In the sixth year of the reign of T'ung Chih, a missionary M. Mabileau, was killed in Sze-chuen. The murderer, named Yang Lao-wu, was arrested and condemned to death. But besides that, Mr. Mihières accused a man who formed part of the class of literates of having been the instigator of that murder, in order to exact from him an indemnity of 80,000 taels.

The individuals who commit disorders ordinarily belong to the lowest classes of the people. When they are guilty of some crime, they are seized and punished; but accusations ought not to be brought against the literates to exact from them large indemnities. Such conduct excites hatred.

In the eighth year of the reign of T'ung Chih, a missionary, Mr. Rigaud, was killed in Sze-chuen; the cause of the murder was an alliance between two families, which fell through. The Tartar General Ch'ung and the Governor General Li judged this case. They caused the murderer of Mr. Rigaud to be arrested, a man named Ho-tsai, and the murderer of a Christian named Liang-fu, both belonging to the lowest class. One was condemned to have his head cut off, the other to be hanged. The Christians further killed some of the people; every year there were conflicts between creditors and debtors, rapes and fires.

The instigators of all this were Wang Hsiao-ting, Ch'ang Tien-hsing, and others. It was desired to seize and punish them, but they did not surrender themselves to the commands of the authority. Further, the Christians again, under the leadership of a priest named Tan Fu-ch'en, killed Chao Yung-lin, and 200 other persons. The surrender of this missionary was demanded; but the Abbé Mihières said that he had left for Europe; and that there was no means of arranging this case. Hence great anger among the inhabitants of Sze-chuen.

Article 5.

The passports given to the French missionaries who penetrate into the interior ought clearly to bear mention of the province and of the prefecture where they intend to repair. The names and titles of the bearer, and these conditions, that he will not be able clandestinely to betake himself to another province and that the passport is personal, will be equally comprised in this document. The missionary ought not to pass through the Custom House and toll-bar contraband articles of merchandize which are liable to duty. On his arrival at a destination other than that designated in the passport, or if this document has been handed over to a Christian Chinaman with the object of making him pass himself off as a

missionary, the said passport shall be cancelled. On the other hand, if it be ascertained that the bearer has gained possession of it by pecuniary payment, or that he has committed some other serious breach of the law, the individual who shall have thus falsely assumed the position of a missionary shall be punished, and the real missionary shall be sent back to his own country. In order that the control may be exercised everywhere, the name of the missionary shall be inserted in the passport, in Chinese characters, which will be taken as proof. The passport shall be cancelled in cases where the titulary should have gone back to his own country, should have died, or should have abandoned missionary work. Passports will not be granted in the provinces where there are rebels, nor even hereafter for those where the Imperial army is operating, —with the evident object of securing loyally the safeguard of the missionaries.

In support of the above scheme the Yamên will recall a missionary case which occurred in Kwei-chow where a certain Chao acted as missionary, albeit his name had no place in the passport register. The Yamên received a letter on this subject from Mr. Interpreter Devéria, in which the latter showed how, according to an old French register, the murdered missionary Chao had received a passport, dated the 2nd day of the 6th month of the 4th year of T'ung-chih, in which he was called Joué-lo-ssŭ; that his name of Chao was erroneous; that the victim was really the said Jui Lo-ssŭ; that, on the other hand, the same Jui Lo-ssŭ was inserted under number 325 as going to Sze-chuen and thence to Kwei-chow, However, the Yamên was able the convince itself that neither this name of Chao nor that of Jui Lo-ssŭ figured on its passport register. There was, therefore, a double mistake in the name of the missionary and in that of his residence. How, then, could one establish an identity and secure to the party interested efficacious protection?

There was also an affair of murder committed by the missionary Splingaert on the person of a Russian. This Splingaert was first of all a missionary, then entered the Prussian Legation as constable. He none the less retained his passport, so that he handed it over to some one else, or lost it, so that not only an abuse, in passing as a missionary, occurred, but grave inconveniences to public affairs might have arisen in case the said passport had fallen into the hands of rebels. On the other hand, the dignity of missionaries seems to us to be seriously injured by such irregularities.

Article 6.

The aim of the missionaries being to exhort men to virtue, it is befitting that before admitting an individual to the privileges of religion, he should be examined as to whether he has undergone any sentence or committed any crime. If this examination be in his favour he may become a Christian; if the contrary he should not be allowed to become one. One ought, moreover, to act as the ministers of our religion do, who give

notice to the inspectors of ten families, and cause the name of the person to be entered in the register with this purpose. In the same way the missionaries ought to give notice to the authorities, who will take note of the day of the month and of the year of admittance, of the country, and of the station in life of the individual, and will ascertain if he has ever undergone any sentence, or if he has ever changed his name. By acting thus all confusion will be avoided. If a Christian should be sent on a mission, and he should die on the way, notice should be given to the proper authority. If, after being converted, a person commits some crime, he should be dismissed, and no longer regarded as belonging to the religion. Every month, or at least every three months, the authorities ought to be informed of the number of conversions. The authorities also should act as they do in regard to our temples, that is to say, they should go every month, or at least every three months, to inspect the missions. This course will do no harm to religion, but, on the contrary, will ensure tranquillity.

In the 9th year of the reign of T'ung Chih the Government of Kwei-chow gave notice to the Yamên that at Kwei-ting hsien some people, who were formerly nothing better than thieves, were forming a part of a militia of which the Christians, Yuan Yü-hsiang and Hsia Chen-hsing, were the leaders. Passing themselves off as Christians these men were highly thought of; however, they committed all sorts of disturbances, killed Wang Chiang-pao and Tso Yin-shu, seriously wounded three other persons, and carried off from the houses not only money, but also all the objects which they contained, even down to the very cattle. In the eighth year of the reign of T'ung Chih the Governor of Kwei-chow again warned our Yamên that at Tsun Yi-hsien a petition had been addressed, with the object of declaring that some rebels, of whom the leaders were Sun Yü-shan, T'ang Shen-hsien, T'ang Yuan-shuai, Chien Yuen-shuai, had embraced the Catholic religion, and that they still continued within and without the town to stir up indescribable and countless disturbances and troubles. In the same place, also, some people named Yang Hsi-po, Liu Kai-wen, Ching Hsiao-ming, Ho Wen-chiu, Chao Wen-an, had embraced the Catholic religion, and were even employed in the interior of the mission. However, outside, they practised all sorts of exactions upon the orphans, and intimidated those who were poor in spirit. They were perpetually to the Yamên, and undertook to regulate the trials. In an affair between a Christian and a countryman, if the mandarin administered justice to the latter, they collected the Christians, invaded the Yamên, and forced the authorities to reverse the sentences. If, in spite of that, the mandarin would not give the Christian up to them, they returned with the card of a missionary, and claimed on his behalf the liberty of their friend.

Besides, they committed all sorts of attempts upon persons and properties; if resistance was offered them, they struck blows and did not even fear to kill, and were guilty besides of many other crimes.

ARTICLE 7.

The missionaries ought to observe Chinese customs, and to deviate from them in no respect; for instance, they ought not to make use of seals, the use of which is reserved for functionaries alone. It is not allowed them to send despatches to a Yamên, whatever may be their importance. If, however, for an urgent matter it should be absolutely necessary to write, they may do it; but taking good care not to speak of matters beyond the subject, and making use like people belonging to the class of literates, of the Ping-tieh (petition). When the missionaries visit a great mandarin, they must observe the same ceremonies as those exacted from the literates; if they visit a mandarin of inferior rank, they must also conform to the customary ceremonies. They must not unceremoniously go into the Yamêns and bring disorder and confusion into the affair.

In the sixth year of the reign of T'ung Chih the Governor of Sze-chuen wrote to us that the French Bishop, Monseigneur Pinchon, had, in a letter which he sent to the authorities, made use of an official seal manufactured by himself.

In the seventh year of the reign of T'ung Chih, Monseigneur Faurie, Bishop of Kwei-chow handed to the officer charged with the remission of the letters of the Government, a despatch to the address of the Yamên to ask that marks of distinction should be accorded to a Taoutae called To Wen, and to other persons besides.

In Shan-tung a missionary passed himself off as Hsiün-fu (Provincial Governor).

In Sze-chuen and Kwei-chow missionaries took upon themselves to demand the recall of mandarins who had not arranged their affairs to their satisfaction. So it is not only the authority of simple functionaries that they assume; they claim, further, a power which the Sovereign alone possesses. After such acts how could general indignation fail to be aroused.

ARTICLE 8.

Missionaries shall not be allowed to claim, as belonging to the church, the property which it may please them to designate; in this way no difficulty will arise. If the missionaries wish to buy a portion of land on which to build a church or hire a house in which to take up their residence, they must, before concluding the bargain, go with the real proprietor and make a declaration to the local authority who will examine whether the Fêng-shui presents any obstacle. If the official decides that no inconvenience arises from the Fêng-shui, it will then be necessary to ask the consent of the inhabitants of the place. These two formalities fulfilled, it will be necessary besides, in the text of the contract, to follow the ruling published in the fourth year of the reign of T'ung-chih, that is to say, to declare that the land belongs with full rights to Chinese Christians. It will not be allowed in the purchase of properties

to make a transfer making use of another name than that of the real purchaser; it will also be forbidden to make this transfer in manner contrary to law, following the advice of dishonest people.

The missionaries residing constantly in China must strive to inspire confidence, so as not to excite the discontent and aversion of the people; but on the contrary to live on good terms with them without ever exciting suspicion. At this moment there is almost always discord between the two parties, and the cause of it is the conduct of the Christians. So as regards the property of the church, there have been claims during these last years in all the provinces, and the missionaries exact the restitution, without troubling themselves as to whether it wounds the susceptibility of the people or is injurious to their interests. Besides there are fine houses belonging to the literates that they claim, and expel the proprietor from them at the shortest notice. But what is worst, and what wounds the dignity of the people, is that they often claim as their property Yamêns, places of assembly, temples held in high respect by the literates and the inhabitants of the neighbourhood.

Certainly, in each province are houses which formerly belonged to the Church; but note must be taken of the number of years which have passed since, and it must be remembered that Christians sold these houses, and that they have perhaps, passed through the hands of several proprietors. It must also be remembered that the house was, perhaps, old and dilapidated when sold, and that the purchaser has, perhaps, incurred great expense in repairs, or has even built a new one. The missionaries take no account of all this, they exact a restitution, and do not even offer the least indemnity. Sometimes they even ask for repairs to be made, or if not, for a sum of money. Such conduct excites the indignation of the people, who look with no favourable eye on the missionaries. Such being the case no friendship can exist.

The facts that are stated in this Memorandum have been chosen as examples among many others to demonstrate what is irregular in the acts of the missionaries, and to prove the impossibility of Christians and non-Christians living harmoniously.

It is urgent, therefore, to seek a remedy for the evil; both one and the other will find it to their advantage, and it will obviate this sole question of the missions becoming fatal to the great interests of peace between China and the West.

We do not attempt to enumerate the many matters which are agitating in the provinces. The object is to separate the tares from the good grain, to punish the wicked in the interest of the good. With respect to commerce, for instance, merchants guilty of dishonesty are severely punished in order to protect the honour of commerce in general. From the time that the missionaries admit every one, without taking care to distinguish between the good and the bad, these last pour into the Christian community and relying on the support of the missionaries molest people of property and despise the authority of the magistrates.

Under these conditions the resentment of the multitude grows deep. If the entire Chinese people should, like the inhabitants of Tientsin, come to detest foreigners, the supreme authority itself could no longer be able to interpose efficaciously. Such are the dangers which the present situation implies.

The rules which we now propose are the last expression of our firm will to protect the missionaries, and have nothing in their import hostile to them. If they sincerely endeavour to conform themselves to them, good harmony might be maintained; if, on the other hand, the missionaries consider these same rules in the light of attempts upon their independence, or contrary to their rites, they may cease to preach their religion in China. The Chinese Government treats its Christian and its non-Christian subjects on a footing of perfect equality; that is the evident proof that it is not opposed to the work of the missions. In return, the missionaries, allowing themselves to be duped by the Christians, do not adhere faithfully to their duties. From this state of things a hatred of the masses must result, which it will be very difficult to combat, and a general overthrow of order, which will make all protection an impossibility. It would be far better from henceforth to speak the truth frankly.

DATE DUE

DEC 0 8 '72

USE FOR ONE MONTH

GAYLORD

PRINTED IN U.S.A.